

# BIBLE SOCIETY RECORD

Pacific Theo Seminary Sep 11

*PACIFIC  
Theological Seminary*

THE LEAVES OF THE TREE WERE FOR  
THE HEALING OF THE NATIONS



# Suggested Order of Service

FOR

## Tercentenary of the King James Version of the English Bible

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### Hymn—"From All that Dwell"

From all that dwell below the skies,  
Let the Creator's praise arise;  
Let the Redeemer's name be sung,  
Through every land, by every tongue.

Eternal are thy mercies, Lord;  
Eternal truth attends thy word:  
Thy praise shall sound from shore to shore,  
Till suns shall rise and set no more.

Your lofty themes, ye mortals, bring;  
In songs of praise divinely sing;  
The great salvation loud proclaim,  
And shout for joy the Saviour's name.

In every land begin the song;  
To every land the strains belong:  
In cheerful sounds all voices raise,  
And fill the world with loudest praise.

### Invocation

### Lord's Prayer

### Apostles' Creed

### Prayer

### Responsive Reading:

Psalm 19

### Gloria

### Lesson from Old Testament:

Isaiah, chapter 55

### Hymn—"Lamp of Our Feet"

Lamp of our feet, whereby we trace  
Our path when wont to stray;  
Stream from the fount of heavenly grace,  
Brook by the traveler's way;

Bread of our souls, whereon we feed,  
True manna from on high;  
Our guide and chart, wherein we read  
Of realms beyond the sky;

Pillar of fire, through watches dark,  
And radiant cloud by day;  
When waves would 'whelm our tossing bark,  
Our anchor and our stay;

Word of the everlasting God,  
Will of His glorious Son;  
Without thee how could earth be trod,  
Or heaven itself be won?

Lord, grant us all aright to learn  
The wisdom it imparts;  
And to its heavenly teaching turn,  
With simple, childlike hearts.

### Lesson from New Testament:

I. Peter, chapter 1

### Hymn—"Father of Mercies"

Father of mercies! in Thy Word  
What endless glory shines!  
Forever be Thy Name adored  
For these celestial lines.

Here the Redeemer's welcome voice  
Spreads heavenly peace around;  
And life and everlasting joys  
Attend the blissful sound.

Oh, may these heavenly pages be  
My ever dear delight;  
And still new beauties may I see,  
And still increasing light.

Divine Instructor, gracious Lord,  
Be Thou forever near;  
Teach me to love Thy sacred Word,  
And view my Saviour there.

### Addresses or Sermon

### Prayer

### Hymn—"How Firm a Foundation"

How firm a foundation, ye saints of the Lord,  
Is laid for your faith in His excellent Word!  
What more can He say that to you He hath said,  
You who unto Jesus for refuge have fled?

Fear not, I am with thee; oh, be not dismayed!  
I, I am thy God, and will still give thee aid;  
I'll strengthen thee, help thee, and cause thee to stand,  
Upheld by My righteous, omnipotent hand.

When through the deep waters I call thee to go,  
The rivers of woe shall not thee overflow;  
For I will be with thee, thy troubles to bless,  
And sanctify to thee thy deepest distress.

When through fiery trials thy pathway shall lie,  
My grace, all-sufficient, shall be thy supply;  
The flame shall not hurt thee; I only design  
Thy dross to consume, and thy gold to refine.

The soul that to Jesus hath fled for repose,  
I will not, I will not desert to His foes;  
That soul, though all hell shall endeavor to shake,  
I'll never, no, never, no, never forsake.

### Benediction

A single copy of this Order of Service, together with appropriate prayers and additional hymns, will be furnished free to ministers, or at 25 cents per hundred, postage paid.

For a complete list of Tercentenary pamphlets see last page.



# BIBLE SOCIETY RECORD

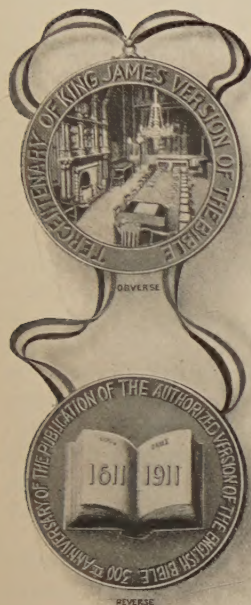
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## Tercentenary Items



ONE of the interesting features connected with the Tercentenary celebration is the preparation of a button by Whitehead, Hoag & Co., of Newark, N. J., having on one side an open Bible and on the other a picture of the Jerusalem Chamber at Westminster Abbey, where the revision of the King James Bible took place which was published in 1881 and '85. By the courtesy of the makers we are able to present an illustration of this button.

THE Tercentenary celebrations were begun in England on March 21st in accordance with the plans described in the February RECORD. A representative deputation was received by His Majesty King George at Buckingham Palace, introduced by the Archbishop of Canterbury. The Marquis of Northampton presented a specially bound copy of the Authorized Version to the King, and read an address, to which the King replied as follows, as reported in the telegraphic account in the newspapers:

" . . . The joint celebration by the English-speaking peoples of this glorious and memorable achievement which, coming like bright light in darkness, gave freely to the whole English-speaking peoples the right and power to search for themselves for the truths and consolation of our faith. During three hundred years multiplying millions of English-speaking races, spreading ever more widely over the surface of the globe, have turned in their need to the grand simplicity of the Authorized Version, and drawn upon its inexhaustible springs of wisdom for their courage and joys."

The other services, already announced, are

to follow, Sunday, March 26th, to be generally observed in the Churches, the Archbishop of Canterbury preaching on the subject in St. Paul's Cathedral. Then comes the great meeting in the Royal Albert Hall on March 29th, presided over by Lord Northampton, President of the British and Foreign Bible Society. The speakers include the Archbishop of Canterbury, the Prime Minister, the Rev. Dr. F. B. Meyer, and the American Ambassador, Whitelaw Reid, who is to present a letter from the President of the United States.

In New York City there will be a public meeting of similar character and special significance held in Carnegie Hall on the evening of April 25th. At this meeting the Rt. Rev. David H. Greer, Bishop of New York, will preside. The speakers will be His Excellency Mr. James Bryce, the British Ambassador, Bishop H. W. Warren of the Methodist Episcopal Church, the Rev. Dr. Francis L. Patton, President of Princeton Theological Seminary and formerly President of Princeton University, and Prof. William Lyon Phelps, Professor of English Literature in Yale University.

It is with great pleasure that we are now able to announce that a letter will be presented from the President of the United States, and that Ambassador Bryce will present a letter from His Majesty King George.

The first Sunday after Easter, April 23d, as already announced, is suggested as a suitable time for the observance of the Tercentenary in all the Churches, and the week following for the more general public meetings.

Arrangements are being made for Tercentenary celebrations in Philadelphia, Pittsburg, Chicago, St. Louis, Denver, Kansas City, and elsewhere.

Interesting arrangements are being made for the celebration of the Tercentenary in New England. On April 23d a special afternoon service is being arranged at Trinity Church, Boston, known throughout the country as the church of Phillips Brooks' ministry. At the People's Temple, and at Tremont Temple, arrangements will be made for the celebration. At St. Paul's Episcopal Church a service is planned with the stereopticon, treating the subject as "The Making of the Bible." The Park Street Congregational Church in Boston



and the First Congregational Church have already begun their services of celebration. The First Congregational Church at Woburn gives five midweek services to "Evenings with the Bible" as part of the Lenten programme.

In Chicago many of the leading representatives of the different denominations have met in a conference, and are enthusiastically taking hold of the arrangements. They are planning to have all the churches of the city hold anniversary services Sunday morning, April 30th, each pastor preaching an appropriate sermon. They could not use April 23d, because the Laymen's Council had already pre-empted that Sunday some time ago. They are also planning a great mass meeting at least one day and evening in one of the great opera houses in the heart of the city.

The committee has planned to send a circular letter to all pastors. This means over one thousand ministers in Chicago alone.

Similar plans to those in Chicago have been made for Indianapolis, Detroit, Des Moines, Omaha, Minneapolis, St. Paul, and Milwaukee.

In St. Paul Macalester College is giving an entire week to the celebration. Each morning at chapel there is to be an address upon some feature of the Bible by an expert from the faculty or an outsider. The Committee on Religious Work of the college has made thorough preparation, and the celebration will be one of great interest.

In Milwaukee, Sunday, April 23d will be observed in the churches, and a mass meeting will be held during the following week. The Rev. Paul B. Jenkins is the chairman of a special committee.

In California, there was a meeting held (as announced) in the open-air theater of the University of California, with ex-President Roosevelt as the speaker.

The religious papers and secular papers are giving special editions or special articles. Some of the best treatment of the value of the Bible to the life of the people has appeared in the leading secular journals of the country. *The Congregationalist* and *Christian World* of Boston has gotten out an unusually attractive Bible number under date of March 18th. The *Zion's Herald* of Boston has also made a feature of the Tercentenary in its issue of the 22d of March. *The Epworth Herald* issues a Bible number April 1. *The Watchword*, of Dayton, O., has had a series of articles in its March issues on the Tercentenary. *The Continent* issues a special Bible number March 30th, with articles by Mr. William J. Bryan and by W. Canton, the official historian of the British and Foreign Bible Society. In the *Methodist Review* for March and April there appears an article entitled, "The Bible

as Literature," by Prof. C. T. Winchester, of Wesleyan University, which is a contribution to the Tercentenary. The *Methodist Review* (of the Methodist Episcopal Church, South) for April contains a valuable discussion of the "Influence of the Authorized Version on the Language, Literature, and Life of the Anglo-Saxon Race," by Dr. John A. Kern. The current number of the *Cornhill Magazine* has a valuable paper by Canon Vaughan, entitled "The Authorized Version of the Bible: Its Tercentenary." Briefer editorial articles on the same general subject have appeared in the *New York Evening Post* of March 25th and the *Springfield Republican* of March 26th.

The whole Tercentenary arrangement is planned on a large scale, and we hope and believe it will awaken a new and nation-wide interest in the English Bible.

It should be remembered that the date above mentioned is only a suggestion made for public convenience and in order to unify the celebration as far as possible. If this date is not convenient, we earnestly urge that another be chosen, so that in some way the event may be recognized at some time during the year. There is no reason why the whole year 1911 should not be considered a Tercentenary year, and be filled from beginning to end with the recollections of this great event.

The Society has issued three Tercentenary pamphlets containing the articles heretofore published in the BIBLE SOCIETY RECORD, and is prepared to furnish them without charge to ministers and others desiring information on the subject. We will continue to furnish this literature after the 23d of April to those who may need it.

A suggested programme suitable for Tercentenary services has been prepared and can be furnished without charge to ministers or those wishing to conduct public services. If needed in quantities sufficient to be given to audiences, we shall have to charge at the rate of 25c. a hundred, postage paid.

A TERCENTENARY SUGGESTION.—A Presbyterian minister in Minnesota sends us the following suggestion, which we deem well worth passing on to all our readers: That every Christian in America seek out some one family or individual unprovided with the precious Word and present them with a copy of the Scriptures during the Tercentenary year. This would indeed be fulfilling the spirit of Wycliffe and Tindale, and every one of the noble company to whom we are indebted for our English Bible. In many places no public celebration can be held, but this is possible literally to the millions of Bible readers.



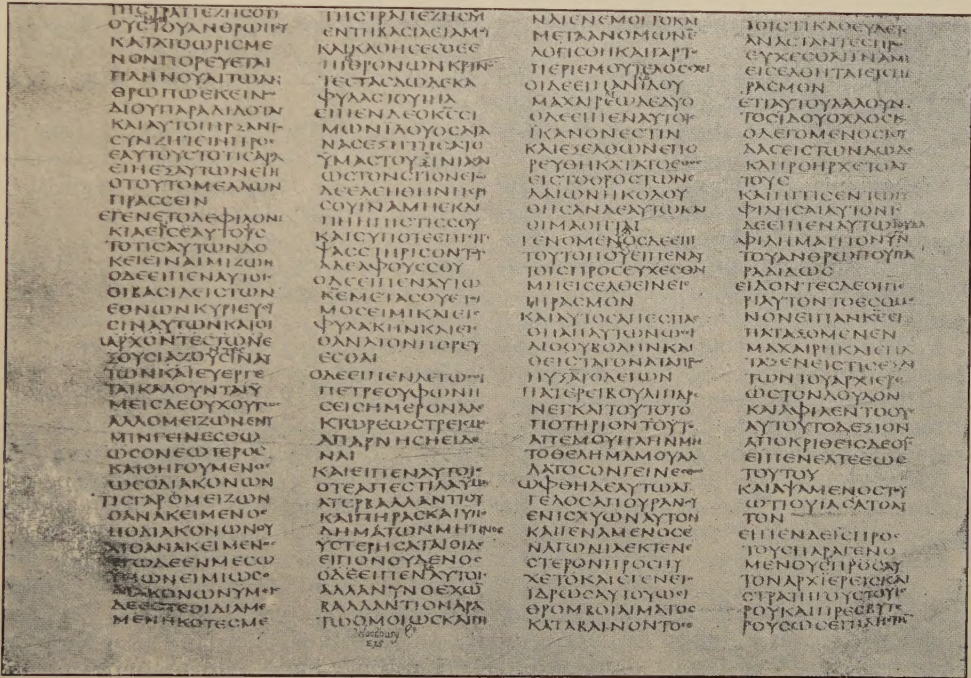
# Revisions and Translations of the English Bible Since the King James Version

**I**T must never be forgotten that the King James Bible was itself a revision.

Before the King James Version was fifty years old plans for its revision were set on foot. The Long Parliament made an order in 1653 that "a bill should be brought in for a new translation of the Bible out of the original tongues." Three years later a committee was appointed to take the matter under consideration. The committee had

Matthew 6, 16 he translated, "When ye fast, don't put on a dismal air as the hypocrites do"; and Matthew 20, 31 is translated "... the people reprimanded them to make them hold their tongue, but they bawl'd out the more, Have mercy on us."

Anthony Purver, a Quaker, in 1764 attempted perhaps the first denominational translation. "He believed in an immediate revelation, and in translating difficult pas-



CODEx SINAITICUS  
An Uncial Manuscript of the Fourth Century

frequent meetings, but owing to the dissolution of the Parliament nothing came of their work.

A number of individual efforts at revision need only the briefest mention. Blackford Condit, in his volume entitled "The History of the English Bible," treats these most interestingly. He mentions the work of Henry Jessey, in 1653, contemporaneous with the action of the Long Parliament referred to.

W. Mace, in 1729, published a translation of the New Testament which seems to have aroused antagonistic criticism, but perhaps was a prototype of the translations of to-day that endeavor to put the language of the Scriptures into the phraseology of the streets.

sages he is said to have been in the habit of going into a room alone to pray for guidance and to remain there for whole days and nights together."

In 1768 Edward Harwood brought out a translation of the New Testament in modern English. The style of it is indicated by his translation of Luke 15, 11, "A gentleman of splendid family and of opulent fortune had two sons."

Dr. Benjamin Blaney's revision of the whole Bible in 1769, "was made in the interest of a correct English text, and is still regarded highly."

Dr. Alexander Geddis, a Roman Catholic, in the latter part of the eighteenth century



attempted a vernacular version for the use of English Catholics. "His translation extended no further than Second Chronicles."

Gilbert Wakefield, in 1791, brought out a new translation of the New Testament.

Archbishop Newcomb published a translation of the New Testament in 1800 which was founded on Greisbach's Greek text.

In 1799 David MacRae attempted a revision, and in 1808 the Unitarian Society of London published "The New Testament in an improved Version."

Mention should be made of the translation into English of the Old Testament from the Septuagint, by Charles Thomson, Secretary to the Congress of the United States, printed by Jane Aitken, 1808. The New Testament is also translated from the Greek and arranged in paragraphs.

Dr. John Bellamy's new translation of the Bible in 1818-21, and Alexander Campbell's New Testament of 1826 should not be forgotten.

Noah Webster in New Haven, in 1833, published an edition of the Bible, entitled "Common Version with Amendments of the Language," which was a modest attempt to remove obvious errors in phraseology.

In the same year Rodolphus Dickinson published "A New and Corrected Version of the New Testament in Boston," with the design of translating the Bible into fashionable language, in order to make it acceptable to those whom he calls "accomplished and refined persons."

We have not mentioned in this list the attempts at revision of individual portions of the Scripture such as Isaiah, Psalms, or the different Gospels, in which good work was done; nor have we made mention of the excellent work of various commentators who, in connection with their interpretation of the Scripture, made suggested revisions of the text. Many of these commentators, as notably John Wesley, in his "Notes on the New Testament," by reason of their intimate acquaintance with the original languages, anticipated the changes which have been wrought into what is now known as the Revised Version.

A more ambitious attempt to present a corrected edition of the Authorized Version was made by the American Bible Society in 1851. The Society at that time brought out what it called a "Standard Bible," free from typographical errors, discrepancies, and other blemishes. Nearly two years were spent in careful labor in the preparation of this edition. For six years the Society published this Standard Version. Criticism, however, developed, and in 1858 the Board of Managers withdrew the publication. Some obviously needed corrections which were introduced into this new

version, however, still remain in the general publications of the Society.

Another important revision was brought out by the American Bible Union. Preliminary work on the New Testament was published in 1860, and the second revision in 1866, and some years after the entire Old Testament was added. This revision anticipated the Revised Version in adopting the paragraph form. It was prepared by critical biblical scholars. Its use of the word "immerse," however, caused it to be limited largely to the Baptist denomination.

The cause of all this ferment through the years was not simply the desire for improvement, which is ever an influence among vigorous and growing peoples, but the necessary results of the remarkable advances made, especially in the nineteenth century, in the knowledge of the sacred languages themselves.

Bishop Ellicott well said that Weiner's grammar of the language of the New Testament was "the fountainhead of the revision of the New Testament."

This is no place to recall the long and interesting story of the discovery of the Sinaitic manuscript and the many other manuscripts which made possible an accurate approximation to the original documents of the New Testament.

In view of all this acquired information and exact scholarship, the need was widely felt for such a revision of the Authorized Version as should give to English-speaking people an accurate and perfect translation of the Bible without loss, if possible, of the forcible, picturesque, and beautiful language which had been the common heritage of English peoples for centuries.

In 1870 the Upper House of Convocation of Canterbury appointed a committee to report on the advisableness of a revision. A few months later a joint committee of both houses was elected and equipped with instructions for the task of revision. This committee in turn formed two companies, one for the Old and one for the New Testament. Actual work was begun June 22, 1870. In July, 1870, both Houses of Convocation agreed to invite "the co-operation of some American divines." By December 7, 1871, an American committee of about thirty members was formally organized, and this committee entered on active work on the 4th of October, 1872. The method of co-operation was as follows: The English committee sent its revision as soon as completed to the American committee, which returned it with suggestions and emendations. In this way the work passed through five revisions before it was given to the world. The



meeting place in England was the beautiful Jerusalem Chamber of Westminster Abbey.

The first question raised was as to the reading of the Greek text. Faithfulness to the original and an accurate translation were the guiding principles of the revisers.

It is not necessary to enter here into a comparison of the value of their work with that of the Authorized Version. The two versions are everywhere, and comparisons can anywhere be made.

The Revised New Testament was finally issued in 1881, and the extraordinary phenomenon of more than three million copies being immediately called for throughout the English-speaking world will never be forgotten.

In 1885 appeared the Revised Old Testament. In both of these editions the preferences of the American Committee were recorded in a special appendix. By a mutual understanding the American Committee preserved its integrity and continued its work, and in 1901, after the time had elapsed which had been agreed upon, the American Committee issued to the world its revision in what is now known as the American Standard Revised Version. There are now living in this country only four or five of those eminent scholars who had to do with this great task—of the Old Testament Committee, Prof. Osgood, of Rochester, N. Y., and Prof. Dwight, of New Haven, Conn.; and of the New Testament Committee, Prof. Riddle, of Allegheny, Pa., and President Warren, of Boston (only for a brief time member of the committee).

Since these revisions have appeared a number of other efforts on the part of individuals or of groups of scholars have been published, most of them with the particular aim of presenting the New Testament or the whole Bible in the popular language of the day. The more important ones that should be mentioned are:

"The Bible in Modern English, or the Modern English Bible."

"The Twentieth Century New Testament," a translation into modern English made from the original text.

"The Modern American Bible," Frank Schell Ballentine.

"The Modern Speech New Testament," Richard Francis Weymouth.

"The Holy Bible in Modern English," Ferrar Fenton, 1902.

"The New Testament Revised and Translated," by A. S. Worrell, A. M.

"The Corrected English New Testament," by Samuel Lloyd, London and New York, 1904.

Probably this spirit of revision will continue, and it is not impossible that before we have gone far into the twentieth century new and important committees may be appointed by the great ecclesiastical bodies of the English-speaking people for the further consideration of the important question of the revision of the English Bible.

Whatever may be accomplished in the future, the King James Version, whose Tercentenary is this year celebrated, will undoubtedly long retain a most influential position among the English Versions of the Scripture.

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## Dr. Adoniram Judson on the Translation of the Bible

**A**DONIRAM JUDSON, the famous Baptist missionary to Burma, belongs in the roll of honor in which all evangelical churches claim a share. Whatever he said is worth preserving. What may be called his valedictory address was made at the meeting of the American and Foreign Bible Society (Baptist) in the Broome Street Church, New York, May 15, 1846, and was read by the president, as Dr. Judson, though present, was forbidden by his physician to address the assembly. The Rev. Eugenio Kincaid, another missionary to Burma, had offered a resolution urging the distribution of the Burmese Scriptures (Judson's translation), which had become

practicable through the death of the former king, who had opposed the work. Dr. Judson's address was in seconding this motion. It may have been his last public utterance in America, and is of peculiar interest in that it gives the testimony of his experience of twenty-three years in missionary work with regard to the importance of the circulation of the Bible. The necessity of such a work was by no means fully admitted at that time, but Dr. Judson's decision is now the settled policy of missionary societies.

The original manuscript, written in Dr. Judson's clear, fine hand, is in the possession of the New England Baptist Library, Boston,



and a copy of it is put at our disposal through the courtesy of the librarian, the Rev. Arthur W. Smith.

Dr. Judson said:

Go ye into all the world and preach the gospel, or rather proclaim the good news to every creature. The word "preach" has in modern usage acquired a meaning rather too specific for the original. Oral communication may be the first and most obvious, but is certainly not the exclusive meaning of the original word. It is more faithfully represented in English by the word "proclaim." If a messenger from a king or supreme government should be sent to a rebellious province to proclaim pardon to the inhabitants, he would evidently be fulfilling his commission whether he communicated the intelligence by addressing the people in his own person, or by inserting notices in the public prints, or by circulating handbills, or by distributing authentic documents from the sovereign, declaring the terms of pardon. The Apostle Paul did as really, and certainly as effectually and extensively, proclaim the gospel when he penned the epistles to the Hebrews and the Romans, as when he addressed the jury in their synagogues, or received company in his own hired house at Rome. The earlier communications of a missionary sent to impart the gospel to an unenlightened people, will probably be of an oral kind; but he will have very imperfectly fulfilled his commission if he leave them without the written word. The mischievous consequence also of such neglect are abundantly manifest in the missions conducted by the man of sin. Protestant missions have patronized the translation and distribution of the Scriptures; but of late years there has appeared a tendency to promote the oral communication of the gospel, not indeed to an undue pre-eminence, but in such a manner as to throw a shade over the written communication, by means of tracts and Scriptures. In examining the annals of modern missions, it is difficult to ascertain which mode of communicating the gospel among a reading nation has received the greatest share of divine blessing, and been instrumental in bringing most souls to the knowledge of the truth. And however the preaching of the gospel, in its common acceptance, and the distribution of tracts may secure certain efforts and be regarded as more popular, all missionary operation, to be permanently successful, must be based on the written word. When that word is most regarded and honored, there will be the most pure and permanent success.

The Word of God is the golden lamp hung out of heaven to enlighten the nations that

sit in darkness and to show them the path that leads from the confines of hell to the gates of Paradise. The Bible, in the original tongues, comprises *all* the revelation now extant which God has given to this world. It is, in all its contents and parts and appendages, just the book, the one book, which Infinite Wisdom *saw* best adapted to answer the end of a written revelation. It may not be reducible to the rules of human philosophy or logic, for it transcends them all. It is just as clear and obscure, just as copious and scanty, has just as many beauties and blemishes, is replete with just as many difficulties and apparent contradictions, as Infinite Wisdom saw necessary in order to make it, like all the



ADONIRAM JUDSON

works of God, perfect and unique. This one perfect book is the sacred deposit in the hands of the church. It has been deposited with the injunction, "Freely ye have received, freely give." Woe be to that man who withholds the treasure from his neighbor. Woe be to him who attempts to obscure the light of the lamp of heaven. It is the peculiar glory of the last half century that the Christian world has awaked to the duty and importance of giving the sacred word "to all lands." Praised be God for Bible and missionary societies, the peculiar institutions of modern times. May their efforts be continued and enlarged an hundred-fold, until their work is consummated, until the Bible is translated



and published in every language under heaven, and a copy of the sacred volume deposited in every palace and home and hut inhabited by man.

In this momentous era can any believer in the Christian religion hope to lie down in the grave and pass quietly to Paradise without having made some effort to diffuse the light of the Bible throughout the world? Before he cherishes such a hope and makes up his mind for such repose, let him consider how many millions there are who have never seen so much as one leaf of the sacred volume, never tasted so much as one drop of the water of that well, from which he is drawing and drinking every day. Let him consider how much money must be expended, how many toilsome efforts made, and how many lives sacrificed, before the Book can be translated, printed, published, and distributed—before the well can be unsealed and the water of life drawn and presented to all mankind. And then let him inquire of his conscience what he has done toward accomplishing this great work during the years that have passed since he ventured to hope in the Saviour. He will

then be unable to refrain from lifting up his cry—God of mercy, have mercy upon me and help me from this moment to spring forward to the work with such alacrity and resolution and self-devotement as will secure the approving smile of the Saviour and afford my own soul satisfaction on the great day.

This fervent argument and appeal is like a voice from the memorable past, to kindle our zeal for the present and the future of Bible translation.

The marble tablet which is found in the Baptist meeting house in Malden, Mass., bears this inscription:

IN MEMORIAM.  
REV. ADONIRAM JUDSON.  
BORN AUG. 9, 1788.  
DIED APRIL 12, 1850.  
MALDEN, HIS BIRTHPLACE.  
THE OCEAN, HIS SEPULCHRE.  
CONVERTED BURMANS, AND  
THE BURMAN BIBLE,  
HIS MONUMENT.  
HIS RECORD IS ON HIGH.

...

## The Plague in China

ONE of our representatives in China writes asking that we do what we can to secure for the missionaries in China the prayers of the church at home in view of the special difficulties by which they are confronted through the prevalence of the plague, and we may add also by reason of the famine.

As bearing on this subject we quote from a recent letter from the Rev. W. S. Strong, the Society's Superintendent for North China, which suggests more even than it tells of the serious character of the situation. Since the date of this letter the general accounts indicate that the plague has been checked, but not yet stamped out.

I will touch upon a subject which just now troubles the city and almost everybody in it, and that is the plague scare. The kind of plague which, in an official document was stated as follows in reference to Harbin: "The Chinese city is a seething mass of plague"—is of a most malignant form; not only bubonic but pneumonic, and is thus spread without contact with the patient, and is carried in clothing, in dust, and with almost everything else. Harbin is to be burned, Chinese traffic with Manchuria en-

tirely stopped, and a long list of merchandise is not allowed to come south. The plague has reached Mukden, and the first case appeared in Tientsin yesterday and proved fatal. Dr. Mesny, of the Imperial Medical School, succumbed to it, and every doctor that can be spared from Peking and other places are required to go up to Manchuria.

All preparations are being made in Peking. All foreigners living in native houses are requested to find places in foreign-built dwellings, and if such cannot be found outside legation quarters, the legations will make arrangements to put up such families. Plans are already in hand for quarantine stations and isolation hospitals, both by the foreign and the Chinese authorities. The Chinese for once are very much alive to the need of preparation, and they know from the sad experience in Harbin what the cost is both in life and money when such things are recklessly neglected. A second grant to the Harbin doctors for their work was 150,000 *taels*.

All this is because the trouble was allowed to drag on until a time when it was almost beyond man to do anything to arrest it. The missionary doctors going up from here had only been there a few days when they found that red tape and officialdom was the great hindrance. They wired down to the Medical



School not to send up any more doctors, as they would do no good under the present conditions, and wired to the Wai Wu Pu that they were about returning too. This woke them up. Large sums of money were granted and thousands of men were put at their absolute disposal. That board is pretty well distracted over this state of things and have had many conferences with the Medical School authorities, with the result that the Union Medical School authorities have it now pretty well all their own way. Daily conferences are held in the legations, where the legation doctors and the missionary doctors form a very strong body to deal with the matter, for it is firmly believed by these men that once the plague reaches Peking it will be a hard battle. Dust being a distributor of this kind of plague, this scourge could find no better place than this city. This committee has called upon all the foreign community, and asked that as many as can possibly leave the city ought to do so. Needless to say, none of the missionaries intends to leave the town, but the exodus has

already begun in the legations. Some there have already discharged their servants and are living on tin stuff. Some of them may now die from ptomaine poison and call it the plague.

Since the case in Tientsin all the foreigners have laid in great amount of stores, as it seems imperative that Tientsin will be cut off from communication.

The plague was for some time confined to the north, but then a thing happened which made it imperative to make Shanghaikuan the quarantine station for Chili. A third-class car left Mukden full of Chinese. On the way one man died from the plague and remained in the car all the way down to Shanghaikuan. Being a slow train it stopped at all the small stations, where people went off and came on. Arriving at Shanghaikuan, it was found out before the people left the train, with the result that the whole carload was sent back by express to Mukden, whence it came.

I have said enough about the plague, but as you will see little in the papers I thought I would tell you this much.

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## A Trip to Sao Paulo, Brazil

**T**HE Rev. Mr. Tucker sends the following notes of travel:

I first made the trip from Rio de Janeiro to the state of São Paulo in the year 1886, for the purpose of attending the annual meeting of the Methodist Mission. This time (January, 1911) I went as Agent of the American Bible Society to meet four colporteurs, receive reports of their work and plan anew the

extension of Bible distribution among about two and a half million people, deliver addresses on the World's Sunday School Convention and the World Missionary Conference of 1910, visit the Baptist State Convention, the Synod of the Presbyterian and the Synod of the Independent Presbyterian Churches, to take counsel with the preachers relative to colportage, plan a meeting of our Revision Committee, and to confer with the

committee and members of the local Y. M. C. A. about interests of the National Committee work.

The evangelical congregations of the city had agreed through their pastors to come together on Friday and Saturday nights to hear a message from the World Missionary Conference and the Sunday School Convention. The first half hour of the evening was given to united prayer, in harmony with the programme for the Universal Week of Prayer. At eight o'clock the Y. M. C. A. hall was crowded with the attentive hearers, who listened eagerly to the message



THE PALACE OF THE GOVERNOR OF THE STATE OF SAO PAULO



from the Missionary Conference. Notwithstanding the fact that the problem of missions to Roman Catholic countries had been left out of consideration at Edinburgh, the spirit of that great conference, the reports, discussions, and findings of that body have a message for the missionaries and the growing young church in Brazil. It is a great pleasure to be a bearer of this message and to note the interest with which they hear the report, contemplate the world vision, catch the inspiration for larger service, and realize more clearly the part they have, together with brethren everywhere, in the problem of winning the world for Christ.

The Sunday school is already an integral part of the life and work of the young church in Brazil. Missionaries and pastors are concerned to develop and perfect this Bible study. The report and a few statistics from the World's Sixth Sunday School Convention serves to enlighten, awaken interest, and quicken enthusiasm. I have never addressed two more appreciative audiences than filled the hall Friday and Saturday nights to hear these messages.

A week later in the same hall I spoke to an attentive audience on the "World-wide Distribution of the Scriptures, Bible Reading and Study." The circulation of the Scriptures in Brazil increases, and there is a growing interest in the reading and study of the Word that must be encouraged and wisely directed.

I had occasion on this visit to address the Baptist State Convention and the two Synods on the work of the Bible Society in Brazil. Many of the members of these bodies co-operate heartily with us in the distribution of the Scriptures. At special meetings some of them related interesting incidents illustrative of the awakening, enlightening, and uplifting power of the Scriptures. One missionary has recently witnessed a rather remarkable outburst of opposition and Bible burning led by a Romish priest in the town of Bragança. He promised to write me a detailed account of the incident and send me the cover of a Gospel that was rescued.

I had samples of the British edition of the new Portuguese translation of the New Testa-



OFF ON A JOURNEY OF TWO HUNDRED AND FIFTY MILES

ment. The workers generally are eagerly procuring copies, and there is great interest just now in their work. All are anxiously looking for the American edition of this translation.

In these conferences with colporteurs, correspondents, and preachers, we had under consideration a part of the field embracing more than 3,500,000 souls, or about one sixth of the entire population of the republic, and covering about 615,000 square kilometers. São Paulo is the great coffee producing state of the world, having furnished considerably more than half of the 16,000,000 bags for the year 1909. The rice industry is rapidly on the increase also, São Paulo having furnished 130,887,748 liters in 1909. There is growth and development likewise along many other lines. The city of São Paulo and capital of the state has had a marvelous but substantial growth in the last twenty-five years. On my first visit in 1886 the city did not have more than 70,000 inhabitants, and there are those who say the number was really little above 50,000. Now the population numbers about 300,000. The houses number 31,000; of these 1,642 were built last year.

Bible work in this center and other cities and towns is carried on after the usual manner; the colporteurs go through the streets, the markets, and from house to house. In the vast country districts and among the colonists they travel on horseback, and carry their books on the indispensable pack mules. On the whole they reported a successful year's work throughout this great district.



## A Persian Bible Worker

**T**HE Rev. Mr. Domboorajian has been engaged in Bible work in Persia in connection with the American Presbyterian missionaries for many years. At the suggestion of one of them he has written out some account of his life and services as a Christian, which we are pleased to offer our readers, together with his picture.

### My Biography

In one of the villages in the neighborhood of Harpoot, in Asiatic Turkey, called Ichmeh, there was a Christian family named Domboorajian. This family was the first to receive the gospel after the American missionaries came to Harpoot, where I was born on the 14th of February, 1860. My mother tells me that when I was a little child she used to take me in her arms and go out with her Bible from house to house to teach and lead other Armenian women to Christ, without getting any salary, because the love of Christ constrained her.

I was baptized by an evangelical Armenian pastor (K. M. Shimavonian) in Harpoot.

When I was sixteen years old I left my native place and went to Armenia College in Harpoot, which is now called Euphrates. My father was engaged for about twenty-five years near the missionaries as a builder and carpenter, and was very anxious for me some day to become a preacher. I was converted when a young man, but not consecrated to the Lord's service until 1880. The Lord in calling me to preach the gospel has since that year given me his help.

On July 13, 1882, I graduated, and in the same year I attended the annual meeting at Harpoot to which all the American missionaries came from Bitlis, Van, Erzeroom, and Marash. The Rev. H. S. Barnam, the present editor of the Armenian newspaper, "Avedaper," was the missionary at Van. He invited me to go to Bitlis as a teacher in the boys' boarding school. I accepted the invitation with great joy, and the summer of the same year I left Harpoot, going by Diarbekir and Sert to Bitlis. I was there and at Van for about four years as a teacher and a preacher.

In 1886 I went back to Harpoot to study at the Theological School, our teachers being Dr. H. N. Barnam, the Rev. O. P. Allen, and Rev. J. L. Barton, now Secretary of the American Board. The following year I finished my course in theology, and got married to one of the girl students at Mount Holyoke

Seminary, Bitlis, my wife being the daughter of an Armenian Protestant Christian at Moush. The same year I was invited to go to Moush as a preacher. We stayed there about a year and eight months.

In March of 1889 I received an invitation



REV. M. B. DOMBOORAJIAN  
A Bible man in Persia

from the American Presbyterian missionaries at Teheran to come to that city and be a fellow-laborer in preaching the gospel of salvation. We left Moush for Persia in June of the same year. We were on the way about two months and a half, arriving at Teheran September 7, 1889, and took up our residence at the Kazvin gate, where the missionaries have a chapel. On November 17, 1893, I was ordained as an evangelical pastor. For a period of nine years I was the pastor to the same congregation.



In the year 1895 I took charge of the American Bible Society's Book-room, which I still continue to manage, and expound the Word of God to the people. Since September of 1898 I have been thus employed, sometimes out and sometimes in Teheran. During four and a half months of each of the years 1906 and 1907 I made evangelistic tours in the following cities, towns and villages of Mazanderan, Gilan, Varamin, and Khar, visiting twenty towns, five cities, and ninety-five villages.

During the last ten years the Lord has graciously helped me to sell more than 5,400 copies of Scriptures—900 copies of the whole Bible, 2,200 New Testaments, and the rest portions, in seventeen different languages, comprising Persian, Turkish (of Constantinople and of Azerbaijan), Arabic, Armenian (ancient, mod-

ern and the dialect of Ararat), Chaldean (ancient and modern), English, French, German, Russian, Italian, Greek, Hebrew, and Judeo-Persic, but the greater part in Persian.

During the last ten years I have actually traveled more than 2,500 miles, and in each year I have met with more than one thousand different persons, with whom I have had religious conversations. In carrying on this work I have earnestly sought Almighty God that a blessing might follow each book sold and every word spoken in his name.

When I look over my passed life I feel myself very weak, like an unprofitable servant. As our Lord said: "When you shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do."

...

## The Moslem and the Bible

**T**HE Rev. Dr. Bowen writes from Constantinople as follows:

I am sure you will sympathize with me in my desire to communicate to you some of these interesting incidents that come to my knowledge, so that you may make such use of them as you may desire. Remarkable cases are occurring which show the tendency to serious inquiry on the part of bright and intelligent Moslems, and which illustrate, also, the remarkable power of the unaided Word of God in guiding such men to the Christian conception of God and to an acceptance of Christ as the Saviour. Here are two such cases:

Some time ago a young Albanian Moslem became very much dissatisfied with his religion and began to make search for something better. He was led to attend Roman Catholic services for over a year, but he still remained spiritually unsatisfied. He continued to seek a faith which would reveal to him more of God, and more of a Saviour. He talked with various men and read many books. At last a New Testament in his own language fell into his possession. It seemed to reach his heart at once. He gave up certain bad habits to which he had been addicted, and when asked by someone why he did this, he replied: "Whoever harms himself, he also harms others. God has given me my body to do good and not to do harm to others." His New Testament finally brought the young man into touch with evangelical teachers. One of them afterward wrote as follows: "God's work is very great and strange. It takes place in hearts where we should suppose it impossible. The very face of this young

man was transformed and lighted up with joy and spiritual peace. He asked many questions and was most eager to learn. He recognized that true prayer must be from the heart. He made a very deep impression upon us. I was greatly astonished at his earnestness and the sincerity of his consecration to God." Later on it appears that he was cruelly persecuted by his home friends, even his own father threatening to kill him. And so he is obliged to make plans for fleeing to some other country, where he may enjoy conscientiously his new faith.

Another interesting case, that of a Circassian Moslem, in an entirely different part of the country. This young man had published books against Christianity without knowing much about Christianity. He was preparing a fourth such book, and while at work on it in his own room a mysterious influence seemed suddenly to come upon him, and he began to question himself as to what he was doing. This led him to make some inquiries. He fortunately came into touch with some evangelical Christians, and was intensely interested in what he learned from them. He procured for himself a New Testament and began to study it seriously. He quickly perceived its superiority to anything else he had ever read, and finally openly acknowledged himself a Christian. This led to bitter persecution from his near relatives, who even threatened to kill him. Three times while reading his New Testament he was fired upon by his own brother, but was mercifully preserved. He continued fearless and steadfast in his new faith. He was finally arrested by the Turkish authorities and thrown into the village prison. The Governor of the Prov-



ince, an enlightened man, ordered his release. Persecution of the most bitter kind, however, still continues, and this young man too is now planning to flee from his home to some other country.

Thus you will see that we have reason to believe that the Bible is not only being purchased by Moslems, but it is being studied by them; and in due time we may hope to see the normal fruit of such study.

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## The Synod of Colorado

THE Synod of Colorado of the Presbyterian Church, U. S. A., at its last meeting at Denver, took very gratifying action with reference to the Society. It will, we trust, have already led to an increase in the support given by the churches and Sunday schools under the Synod's court. Although it has been much delayed, it is not too long, or is it too late, for us to express our hearty appreciation of such support as the Synod and its Committee gave.

The completion of the Sage Fund does not close the opportunity to assist in the great forward movement of the Bible cause. The new endowment funds simply guarantee a minimum income and the Society's stability. The Society now has the added claim of a well-founded institution, in all ways meriting church support and capable of still greater work as it receives the means.

To be on the safe side, it is wise to assume that the decrease in gifts may mean a misunderstanding of the Society's new position. Worse than the diminution of the flow of money would be the loss of its former position as the dear old Bible Society, needing and expecting our yearly offerings, and as the never forgotten beneficiary of all the Churches. Its new needs are now in line with the demands of the age, and greater, if anything, than ever.

Among the other forward steps appealing for our continued interest, is the vast plan of increased activity in our own region which has recently been disclosed by the establishment of the Western Agency, embracing nine states, with headquarters at Denver. The Secretary, Dr. S. H. Kirkbride, is a clergyman of the highest qualifications, a most pleasant gentleman, and a distinct addition to the distinguished group of field workers and secretaries making their headquarters in our midst. All receipts and disbursements for the Western field are now to be handled by his office. Please send your contributions direct to the Western Agency, 216 Y. M. C. A. Building.

Your Committee is in a better position to

appreciate this movement from having been more or less involved in the effort to adjust the Society to its new bearings. Considering the difficulties, we can see no reason to withdraw our confidence in the Society, national or local, but rather an added reason to "wake up and take notice." Heretofore, most of us only thought of the Bible Society as the always ready helper, "the right arm of missions," doing our bidding without voice or initiative of its own. It is now beginning to assert its right, ability, and tactical opportunities to "chinck in." Situations have already arisen where others are less adapted to enter, or have failed to make good.

In the work covered by this district, and variously assisted by our own missionaries, we notice among other accomplishments, the translation of Mark's Gospel into the language of the Navajos. Such publications mark new eras in the history of tribes, nations, and races, far outweigh all other contributions to human welfare, and more than atone for past injustice. Their marvelous and instantaneous effect upon individuality in the souls of men, singly and in groups, prepares the way for true evangelization and civilization. The Bible, through its translation into the vernacular and its close touch with everyday life, is still our best agency for opening closed doors, whether those doors were closed by ignorance and superstition or by suspicion of the white man's motives.

Manifestly the Society's work is a labor of love and a never-ending one, so long as Bibles are needed and translations must be made and perfected. Its work involves constant outlay, both on a large scale as planned in the past year, and yet with full appreciation of the widow's mite regularly cast into the treasury. The Society is now enabled to do its vast work in an up-to-date way, but if cut off from our benevolent list, must lose the aggressiveness and direct touch which

We recommend that pastors and sessions have made it, indeed, "the salt of the earth." of churches give this agency the place its importance merits, and that an offering be received in every church and Sunday school within the bounds of the Synod.



Notes and Comments

NOTICE.—The Ninety-fifth Annual Meeting of the American Bible Society, for the transaction of business, will be held in this city, at the Bible House, Astor Place, on Thursday, May 11, at half-past three o'clock, p. m. Members of the Society and delegates from Auxiliary Societies are cordially invited to attend.

THE Rev. Walter S. Elliott has reached his station in Central China, and is busily engaged



THE WEST AND THE EAST

in organizing a large force of colporteurs for that much-needed region.

The picture shows him with one of his colporteurs, Ch'eng Pao Shan, who is to be supported by a class from a Chicago Sunday school. The East and West are evidently meeting together, Mr. Kipling to the contrary notwithstanding.

THE South Carolina Conference of December 21, 1909, made a pledge of \$750 toward the Endowment Fund through the South Atlantic Agency. We have received from the Rev. M. B. Porter, our Agency Secretary for the South Atlantic Agency, amounts remitted from the Conference of \$722.25. Previously remitted to Mr. Porter by the Rev. Virgil C. Dibble, of Charleston, S. C., \$127.90; remitted

direct by preachers, \$22.50. The total shows that from the South Carolina Conference and its churches we have received \$872.65, which is an excess of \$122.65 over the \$750 subscribed. We wish to make special mention of this because of the generous way in which this Conference has met its pledge to the Endowment Fund.

THE vigorous Sussex County (N. J.) Bible Society has decided that one of the best investments it can possibly make for the cause is to send free to each family in the county who subscribes to its funds, a copy of the BIBLE SOCIETY RECORD for each month for a year. By this means the interest in the county in the great work of the American Bible Society will be increased as the younger members of the family learn how much good is being done by sending the "Light of Life" through the world. They will thus learn to love to support the work as much as, or more than, their fathers have done.

WE present the usual monthly table of receipts from four principal sources for February, 1911, as compared with February, 1910, and for the eleven months of the current fiscal year as compared with the same period last year. It will be seen that there is a very large increase in legacies for February and an increase from the living of \$3,239.08, nearly a fourfold increase for the month. In the eleven months there is an increase from all sources, and in gifts from the living the increase amounts to \$34,170.10. This shows again that our contributors are now giving for current work of the Society instead of for the Endowment; but we have not as yet reached the ordinary level of gifts from the living.

	Feb'y, 1910	Feb'y, 1911
Gifts from Auxiliaries.....	\$317 65	\$437 92
Legacies.....	22,385 83	180,357 61
Church Collections.....	139 26	1,871 78
Gifts from Individuals.....	197 50	1,583 79
	\$23,040 24	\$184,251 10

	April 1, 1909, to Feb'y 28, 1910.	April 1, 1910 to Feb'y 28, 1911
Gifts from Auxiliaries.....	\$9,659 46	\$10,145 81
Legacies.....	187,354 80	212,563 66
Church Collections.....	22,019 09	45,555 99
Gifts from Individuals.....	5,240 93	15,387 78
	\$224,274 28	\$283,653 24

THE Journals of Ralph Waldo Emerson (vol. ii, page 176), contain the following pithy characterization of the Bible and the



Sabbath, written in 1827, but timely in 1911, or later:

"The Bible is an engine of education of the first power. It does more than all other books. It is an index everywhere of light all over the world. Where the book is found and honored there is light. Where it is not found there is darkness. The Sabbath does more for education than all books and schools and institutions besides united. It is one seventh of the week. It is one seventh of the year. It is one seventh of life. The child that hath lived in the light of no other opportunity, at seven years has had one year of education. The man at threescore and ten has had ten years of religious education."

This all implies that the Bible will be the main text-book on the Sabbath. Anything less lowers the educational value of the day.

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THE inquiries sent to the Bible Society cover a wide range. That they are sometimes amusing will be seen from the following copy of a recent letter:

"THE AMERICAN BIBLE SOCIETY,  
NEW YORK CITY,

"Gentlemen—Kindly inform me whether you can supply the 'American Revised Version' of the Bible in Swedish, and at what prices.

Respectfully, \_\_\_\_\_,

• •

AN application for a Bible sent to us by the Bethany Publishing House of Pittsburg contains this striking phraseology: "Being a poor man and not able to buy a Bible except by doing without some other necessary of life." It is not every applicant who so truly characterizes the book he desires as a "necessary of life."

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## BIBLE SOCIETY RECORD

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New York, April, 1911

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### AMERICAN BIBLE SOCIETY

THE stated meeting of the Board of Managers was held at the Bible House Thursday, March 2d, at 3.30 o'clock. In the absence of the President the chair was occupied by Vice-President James Wood.

The Rev. H. A. Stimson, D.D., conducted devotional exercises, reading the 103d psalm, after which he offered prayer.

William H. Harris, Esq., was elected counsel of the American Bible Society.

The Secretaries of the nine Agencies of the

American Bible Society in the United States were reappointed for another year.

A memorandum was presented in reference to an assault made upon the Rev. Alfred Alf of the China Agency by a passenger of the steamer in which Mr. Alf was returning to China. Resolutions of protest against the apparent indifference to this assault of the captain of the steamship were adopted by the Board.

A grant was made to the American Sunday School Union of Scriptures of equal value to those granted for the year ending March 31st. A grant was made also to the New York Bible Society of 5,000 Bibles at half cost for distribution among the hotels of Manhattan and the Bronx.

Consignments to the Foreign Agencies during the month of February were as follows:

To Mexico, 3,792 volumes, value \$1,341.96; to Brazil, 10,785 volumes, value \$1,106.05; to Central America, 2,604 volumes, value \$227.72. Total, 17,181 volumes, value \$2,675.73.

The issues from the Bible House during the month of February were 126,962 volumes.

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### HOW TO SEND MONEY BY MAIL

*Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.*

THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for ten cents.

2. Send the money by Bank check or draft.

3. Send it by an Express Company's money order.

4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order, payable to William Foulke, Treasurer, Bible House, Astor Place, New York.

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### FORM OF A BEQUEST TO THE SOCIETY

*I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of \_\_\_\_\_, to be applied to the charitable uses and purposes of said Society.*

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### Deceased Life Directors

William T. Booth, Manager, Englewood, N. J.  
Mrs. Charles D. Stickney, New York.  
Mrs. Margaret L. Ingalls, Troy, N. Y.

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### Deceased Life Members

Philip Nye Jackson, Manager, Newark, N. J.  
Rev. Samuel M. Freeland, Seattle, Wash.  
Rev. Nehemiah O. Lent, Lagrangeville, N. Y.  
Rev. Frederick S. Barnum, Kingston, N. Y.  
Rev. Edward H. Roys, Arkville, N. Y.  
Rev. Isaac A. Cornelius, D.D., Washington, Ill.  
Rev. Andrew M. Arcularius, Brooklyn, N. Y.



Rev. Eli C. Bruce, D.D., Syracuse, N. Y.		Summary of Annual Reports received from	
Rev. Garvin L. Hamilton, Rochester, N. Y.		twelve Auxiliary Bible Societies	
Rev. William Dickson, D.D., Canfield, O.			
Rev. Levi C. Pitner, Evanston, Ill.		Receipts from sales during twelve months.....	\$1,056 30
Rev. Giles L. Wiley, Rockford, Ill.		Receipts from donations and collections.....	1,229 92
Rev. T. W. Thurston, Albert Lea, Minn.		Paid American Bible Society on book account.....	1,059 09
Rev. Samuel Jessup, D.D., Oneida, N. Y.		Paid American Bible Society on donation account.....	829 69
Martin N. Staats, Griggstown, N. J.		Expended in their own fields.....	378 80
Horace Dodge, Geneseo, N. Y.		Value of books donated.....	123 29
Miss A. E. McNair, Mt. Morris, N. Y.		Value of books on hand at date.....	1,065 90
Rev. Cicero Barber, Fort Edward, N. Y.			

RECEIPTS IN FEBRUARY, 1911

LEGACIES	
Austin, Carolin Hotchkiss, late of Tioga Co., N. Y.	\$304 75
Browning, William G., late of Dutchess Co., N. Y.	500 00
Kennedy, John S., late of New York	175,875 00
Lord, George P., late of Elgin, Ill.	50 00
Peeke, Mrs. Deborah P., late of East Millstone, N. J.	25 00
Punchard, Benjamin H., late of Andover, Mass.	3,552 86
Spaulding, Sarah A., late of Millbury, Mass.	50 00
	\$180,357 61

GIFTS FROM INDIVIDUALS AND OTHER SOURCES

A Friend, Chicago, Ill.	\$1 00
A Friend, Richmond, Va.	1 00
A Friend, Saxton's River, Vt.	1 00
Agnew, Mrs. Emily D. G., New York	5 00
Anonymous	4 46
Anonymous	75
Anonymous	2 50
Atchison and Family, R. M., Olathe, Kan.	3 00
Bell, J. L., Bismarck, N. D.	5 00
Boies, Mrs. H. M., Scranton, Pa.	70 00
Brockway, J. E., Pittsburg, Pa.	5 00
Brown and Others, Miss Lula, Charlotte, N. C.	1 00
Burns, Mrs. Susan, Alhambra, Cal.	5 00
Cash, Pittsburg, Pa.	100 00
Clarkson, Matthew, New York.	30 00
Clements, Mrs. Mary, Amsterdam, N. Y.	2 00
Clough, A. S., Meredith, N. H.	5 00
Connor, Mrs. Lucy S., Sudbury, Mass.	5 00
Contributions through Japan Agency	23 71
Contributions through La Plata Agency	491 51
Coray, Rev. E. A., Yatesville, Pa.	2 50
Dickinson, Anna J., Hinsdale, Ill.	1 00
Dickson, Mrs. Thos., Scranton, Pa.	30 00
Duff & Son, P., Pittsburg, Pa.	5 00
Frisvold, A. O.	5 00
Gibson, Miss Mary K., Philadelphia, Pa.	10 00
Grays, Rev. Wm. Y., Hudsonville, Mich.	1 00
H. L. S., Mrs., Brooklyn, N. Y.	75 00
Hill, Rev. J. F., Pittsburg, Pa.	3 00
Holdman, W. B., Morris, Ill.	5 00
Hooper, Mrs. W. K., Rochester, Pa.	3 00
Hulskamper, Mrs. J. A., East Orange, N. J.	5 00
Inslee, E. A., Vicksburg, Miss.	40
J. C. K., Vandergrift, Pa.	1 00
Johnson, Mrs. J. L., Franklin, Ga.	25
Jones, Mrs. Mary McM., Pittsburg, Pa.	10 00
Kelsey, Clarence H., New York.	20 00
Kilburn, Misses M. D. and C. C., East Orange, N. J.	25 00
Kouwenhoven, Peter, Brooklyn, N. Y.	10 00
McKee, Mrs. Edna E. S., Pittsburg, Pa.	5 00

McKinney, J. B., Pittsburg, Pa.	\$5 00
M. A. H., Northfield, Minn.	25 00
Marlin, Mrs. Hugh, Bloomington, Ind.	5 00
May, Mrs. Sarah M., Washington, D. C.	20 00
Mehard, Hon. S. S., Pittsburg, Pa.	5 00
Meyer, D. J., Owensville, Mo.	5 00
Morley, Bertha B., West Mentor, O.	5 00
Morris, Miss Ella J., Morristown, N. J.	50
Munsill, Mary J., Hartford, Conn.	100 00
Olyphant, R. M., New York	5 00
Peck, Miss Mary J., Elizabeth, N. J.	25 00
Penn. Mrs. J. W., Morris, Ill.	1 00
Penrose, Mrs. Clement B., Germantown, Pa.	200 00
Rallya, Miss Sarah, New York.	5 00
Rocke eller, Hon. Wm., Sunbury, Pa.	5 00
Rossiter, F. C., New Brunswick, N. J.	60
Sanders, Rev. M. L., Wenatchee, Wash.	5 00
Scheutte, Wm. H., Pittsburg, Pa.	5 00
Searfoss, R., Pittston, Pa.	2 00
Shattuck, Mrs. Sarah, Saxton's River, Vt.	1 00
Smith, A. F., Los Angeles, Cal.	5 00
Stowell, C. B., Hudson, Mich.	25 00
Strong, Harriet E., Woodbourne, N. Y.	20 00
Tate, John P., Morgan Hill, Cal.	61
Taylor, R. V., Somerville, Tenn.	1 00
Templeton, Thomas, Chicago, Ill.	100 00
Waddle, Lucy A., Chillicothe, O.	5 00
Wallace, Rev. A. G., Sewickley, Pa.	5 00
Wells, Hubert J., Kingston, R. I.	10 00
Wilson, Miss Julia, New Brighton, N. Y.	5 00
Woodward, J. B., Wilkesbarre, Pa.	2 00
X. Y. Z., Florida.	1 00
	\$1,583 79

CHURCH COLLECTIONS

ALABAMA	
Childersburg, Fairview Pres. Ch.	\$4 00
Talladega, Pres. Ch.	13 55
Wetumpka, Pres. Ch.	2 75
ARKANSAS	
Arkansas Conf., Meth. Ep. Ch.	16 00
Camden, First Pres. Ch.	16 00
De Queen, Pres. Ch.	5 00
CALIFORNIA	
Berkeley, Calvary Pres. Ch.	1 20
Corona Epworth League.	5 00
Los Angeles, Third Pres. Ch.	25 00
Morgan Hill, United Pres. Ch.	5 65
San Francisco, First Pres. Ch.	6 10
COLORADO	
Boulder, First Pres. Ch.	10 00
CONNECTICUT	
Lebanon, Exeter Cong. Ch.	5 06
Norwich, First Cong. Ch.	14 09
Southport, Cong. Ch.	12 59
Thompsonville, Pres. Ch.	15 00
DELAWARE	
Mount Pleasant, Meth. Ep. Ch.	4 00
DISTRICT OF COLUMBIA	
Washington, Chevy Chase Pres. Ch.	1 00

Washington, Ch. of the Covenant	\$50 00
Washington City, Riverdale Pres. Ch.	1 00
FLORIDA	
Jacksonville, Springfield Pres. Ch.	2 50
St. John's River Conf., Meth. Ep. Ch.	65 00
GEORGIA	
Atlanta, Central Pres. Ch.	4 93
" Druid Park Pres. Ch.	2 00
" Georgia Ave. Pres. Ch.	1 45
" North Ave. Pres. Ch.	12 79
" Wallace Pres. Ch.	2 00
" West End Pres. Ch.	2 40
Athens, First Pres. Ch.	5 00
Eatonton, Pres. Ch.	2 00
Kirkwood, Pres. Ch.	3 08
Pres. Ch. S. S.	2 92
ILLINOIS	
Alexis, Norwood United Pres. Ch.	4 20
Champaign, First Bapt. Ch.	7 76
" First Meth. Ep. Ch.	35 65
" First Pres. Ch.	26 53
Chicago, Irving Park Ref'd Ch. S. S.	10 00
" Pres. Ch. of the Covenant	17 86
Hoopeton, First Meth. Ep. Ch.	1 00
Lewistown, Union Service at...	5 00
Paxton, First Pres. Ch.	4 50
Rockford, Grace Meth. Ep. Ch.	15 00
Roseland, First Christian Ref'd Ch.	39 53
Trenton, Second Pres. Ch.	1 00
Urbana, Christian Ch.	2 85
" First Pres. Ch.	5 25
" Trinity Meth. Ep. Ch.	4 97
INDIANA	
Lafayette, First Pres. Ch.	14 00
" Trinity Meth. Ep. Ch.	1 00
La Porte, First Meth. Ep. Ch.	12 65
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" Swedish Luth. Ch.	13 77
Princeton, Meth. Ep. Ch.	1 00
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IOWA	
Evang. Luth. Synod.	10 00
George, Ebenezer Pres. Ch.	6 00
Rolfe, Meth. Ep. Ch.	2 88
KANSAS	
Belle Plaine, Meth. Ep. Ch.	1 00
Bucklin, Meth. Ep. Ch.	5 00
Osage City, First Meth. Ep. Ch.	4 00
Scandia, Pres. Ch.	5 20
Topeka, Parkdale Meth. Ep. Ch.	2 00
Wakeney, Pres. Ch.	5 00
Wellington, First Meth. Ep. Ch.	10 00
KENTUCKY	
Elizabethtown, Pres. Ch.	1 00
Lexington, Meth. Ep. Ch.	1 00
Louisville, Immanuel Bapt. Ch.	3 50
McKee, Sunday School at	10 00
MARYLAND	
Barton, Pres. Ch.	2 75
Cardiff, State Ridge Pres. Ch. S. S.	2 00
MASSACHUSETTS	
Dorchester, Second Ch.	10 00
MICHIGAN	
Alma, First Pres. Ch.	8 65
Hancock, First Cong. Ch.	20 29
Monroe, First Pres. Ch.	11 00
MINNESOTA	
Minneapolis, Augustana Ch.	22 18



New London, Swedish Luth. Le-  
banon Ch. .... \$3 10

## MISSISSIPPI

Mississippi Conf., Meth. Ep. Ch. 113 00  
Starkville, Lampkin St. Pres.  
Ch. .... 1 00  
Sumner, Pres. Ch. .... 3 80  
Upper Mississippi Conf., Meth.  
Ep. Ch. .... 128 00

## MISSOURI

Butler, Pres. Ch. .... 5 00  
Cape Girardeau, First Pres. Ch. 3 00  
Joplin, Bethany Pres. Ch. .... 6 00  
Kansas City, Eastminster Pres.  
Ch. .... 1 63  
Parkville, Pres. Ch. .... 12 00  
Springfield, Westminster Pres.  
Ch. .... 1 50

## NEW HAMPSHIRE

Amherst, Cong. Ch. S. S. .... 5 00

## NEW JERSEY

Elizabeth, Second Pres. Ch. .... 50 00  
Eryma, Tabernacle Meth. Ep.  
Ch. .... 3 00  
Leonia, Meth. Ep. Ch. .... 2 00  
New Brunswick, Ewing Pres. Ch. 5 00  
Newton, Meth. Ep. Ch. .... 3 00  
Pleasant Grove, Pres. Ch. .... 1 00  
Sayreville, German Pres. Ch. .... 1 00  
Stockton, Pres. Ch. .... 2 00  
Vailsburg, Meth. Ep. Ch. .... 2 00

## NEW MEXICO

Taos, Pres. Ch. .... 2 00

## NEW YORK

Albany, First Meth. Ep. Ch. .... 5 00  
Brookfield, Meth. Ep. Ch. .... 1 00  
Brooklyn, Bushwick Ave. Ger-  
man Pres. Ch. .... 5 00  
" Siloam Pres. Ch. .... 3 00  
Cairo, First Pres. Ch. .... 2 87  
" Meth. Ep. Ch. .... 2 86  
Canandaigua, First Pres. Ch. .... 3 39  
Canisteo, First Pres. Ch. .... 5 00  
Clymerhill, Ref'd Ch. .... 3 80  
Gouverneur, First Meth. Ep. Ch. 14 00  
Gravesville, Bapt. Ch. .... 3 00  
Laurens, First Pres. Ch. .... 1 00  
Rochester, Brighton Meth. Ep.  
Ch. .... 12 29  
Salisbury Mills, Bethlehem  
Pres. Ch. .... 5 00  
Schuylerville, Meth. Ep. Ch. .... 5 00  
West New Brighton, Immanuel  
Ch. .... 25 00  
Westport, Meth. Ep. Ch. .... 3 00

## NORTH CAROLINA

Charlotte, Amity Pres. Ch. .... 2 72  
Cooks Mem'l Pres. Ch. .... 1 55  
" Steel Creek Pres. Ch. 30 00  
Fayetteville, Bethesda Ch. .... 5 72  
" Long St. Pres. Ch. .... 88  
Goldsboro, St. Paul Meth. Ep. Ch. 35 40  
" South ..... 3 25  
Huntersville, Hopewell Pres. Ch. 3 53  
Paw Creek, Pres. Ch. .... 1 10  
Spencer, Pres. Ch. .... 1 10

## OHIO

Bucyrus, Meth. Ep. Ch. .... 10 00  
Cincinnati, First German U. B.  
Ch. .... 1 28  
" Second German  
Meth. Ep. Ch. .... 4 00  
East Liverpool, First Pres. Ch. 25 00  
Milan, Meth. Ep. Ch. .... 3 00  
Mount Gilead, Trinity Meth. Ep.  
Ch. .... 5 00  
Salem, First Pres. Ch. .... 4 00  
Tiffin, St. Paul's Meth. Ep. Ch. 9 00  
West Jefferson, Meth. Ep. Ch. 42 00  
Youngstown, First Pres. Ch. .... 42 11

## OKLAHOMA

Alva, Friends Ch. .... 2 80

## PENNSYLVANIA

Ashley, Pres. Ch. .... 5 00  
Avoca, Union Service ..... 4 10  
Bridgeville, Bethany Pres. S. S. 4 71  
Conshohocken, Pres. Ch. .... 15 00  
Dilworthtown, Pres. Ch. .... 5 00  
Media, Pres. Ch. .... 3 05

Mifflinburg, Luth. Ch. .... \$7 42  
" Meth. Ep. Ch. .... 4 55  
" Pres. Ch. .... 11 40  
" Ref'd Ch. .... 15 24  
" United Evang. Ch. .... 5 25  
Philadelphia, Kensington First  
Pres. Ch. .... 10 10  
Pittsburg, Allegheny German  
Meth. Ep. Ch. .... 10 00  
" Frankford Pres. Ch. .... 6 95  
" Providence Pres. Mis-  
sion ..... 5 00  
" Second United Pres.  
Ch. Y. P. S. .... 25 00  
" Temple Luth. Ch. .... 2 00  
Pittston, First Meth. Ep. Ch. .... 1 00  
West Pittston, Bapt. Ch. .... 5 90  
York, First Pres. Ch. .... 20 00

## SOUTH CAROLINA

Bennettsville, Blenheim Circuit  
Bowling Green, Pres. Ch. .... 3 00  
Charleston, Second Pres. Ch. .... 7 30  
Greenville, Reedy River Pres.  
Ch. .... 2 44  
Liberty, Pres. Ch. .... 4 08  
Pleasant Grove, Pres. Ch. .... 4 00  
Timmonsville, Pres. Ch. .... 40 00  
Winnsboro, Mt. Olivet Pres. Ch. 1 00

## TENNESSEE

Franklin, Pres. Ch. .... 10 65  
Helenwood, Pres. Ch. .... 3 13  
Huntsville, Pres. Ch. .... 4 87

## TEXAS

Austin, First Pres. Ch. U. S. A. 4 85  
Mexican Border Mission Conf.,  
Meth. Ep. Ch. South ..... 32 25  
Ranger, Pres. Ch. .... 1 00  
Valentine Station, Pres. Ch. .... 5 25

## VIRGINIA

Abingdon, Sinking Springs Pres.  
Ch. .... 10 00  
Burkeville, Pres. Ch. .... 3 00  
Greenwood, Pres. Ch. .... 1 00  
Middleton, Cedar Cliff Pres. Ch. 3 75  
Norfolk, First Pres. Ch. .... 13 35  
Portsmouth, First Pres. Ch. .... 12 00  
Richmond, Overbrook Pres. Ch. 85  
Roanoke, Pres. Ch. .... 3 28  
Sterling, Floris Pres. Ch. .... 4 00  
Venton, Pres. Ch. .... 1 00  
Washington, Trinity Ch. .... 1 21  
Winchester, Union Service ..... 56 02  
Woodville, St. Paul's Ch. .... 1 52

## WASHINGTON

Spokane, Centenary Pres. Ch. .... 9 00  
Whitehouse Heights  
Meth. Ep. Ch. .... 7 00

## WEST VIRGINIA

Alaska, Pres. Ch. .... 75  
Huntington, Second Pres. Ch. .... 2 00  
Keyser, Trinity Mem'l Luth. Ch. 2 70  
Purgettsville, Dunkard Cong'n. 26  
Twin Mountain, Orchard Union  
Chapel ..... 1 00  
Wheeling, Second Pres. Ch. .... 5 19

## WISCONSIN

Baraboo, First Pres. Ch. .... 5 34  
Phillips, First Pres. Ch. .... 7 00  
Poynette, Pres. Ch. .... 3 00  
Wausau, First Meth. Ep. Ch. .... 15 00

Church Collections through Cen-  
tral America Agency ..... 36 71  
Church Collections through  
West Indian Agency ..... 75  
\$1,871 78

## AUXILIARY SOCIETIES

	Credited as Donation	Credited on Account
Alabama	\$119 46	
Albany Co., N. Y.	1 54	
Arlington, Neb.	8 05	
Caledonia W. Welsh, Wis.		\$15 00
Columbus Welsh, Wis.	18 36	
Coryell Co., Tex.	48 78	
Dutchess Co. Female, N. Y.	170 00	45 20
Freeborn Co., Minn.	16 38	
Giles Co., Tenn.	51 78	
Livingston Co., N. Y.	8 70	

	Credited as Donation	Credited on Account
Long Island, N. Y.		\$185 56
Maine		555 80
Maryland		182 48
Massachusetts		233 38
Monroe Co., N. Y.		13 13
New Bedford, Mass.		41 50
Pasquotank, N. C.		36 23
Pennsylvania (by Gettysburg Womans Br.)	\$60 00	
Pennsylvania (by Lancaster City Br.)	25 00	
Ramsey Co., Minn.		1 53
Rockland Co., N. Y.		5 00
Salem Bible Ass'n, Minn.		33 75
San Antonio, Tex.		12 30
Schenectady Co., N. Y.		40 00
Scioto Co., O.		27 00
South DeKalb Co., Ill.		1 09
South Poultery Welsh, Vt.		3 24
Springwater Welsh, Wis.	135 67	30 33
Stephenson Co., Ill.		159 31
Union B. S. Fairfield & Rockland Co., S. C.	32 25	
Wayne Co., Mich.		56 70
	\$437 92	\$1,936 58

RETURNS FROM BOOKS DO-  
NATED

Graham, Miss Minnie, Akron, O. \$0 50  
Lurks, Philip, New York. .... 2 10  
Presbyterian Board of Publi-  
cation and Sabbath School  
Work, Philadelphia, Pa. .... 7 45  
Soldiers' and Sailors' Home,  
Bath, N. Y. .... 5 00  
\$15 05

## HOME AGENCIES

Atlantic ..... \$158 68  
Central ..... 207 97  
Colored People of the South ..... 381 10  
Eastern ..... 242 50  
Northwestern ..... 502 37  
Pacific ..... 1,109 45  
South Atlantic ..... 836 19  
Southwestern ..... 281 49  
Western ..... 87 53  
\$3,807 28

## FOREIGN AGENCIES

Central America ..... \$971 78  
Japan ..... 2,917 37  
La Plata ..... 6,044 68  
Philippines ..... 969 63  
Venezuela ..... 198 99  
West Indian ..... 1,366 27  
\$12,828 72

## MISCELLANEOUS

Retail Sales ..... \$1,703 60  
Trade Sales ..... 1,574 26  
Income from Available Funds. 1,811 89  
Depository Agency Colored  
People South ..... 25 76  
Depository Atlantic Agency ..... 1,663 82  
Depository Central Agency ..... 266 79  
Depository Eastern Agency ..... 29 08  
Depository Northwestern  
Agency ..... 760 70  
Depository Pacific Agency ..... 345 34  
Depository South Atlantic  
Agency ..... 222 63  
Depository Southwestern  
Agency ..... 138 96  
Depository Western Agency ..... 86 23  
Sale of Waste Material ..... 116 00  
Available Funds ..... 949 00  
Trust Funds ..... 1,753 80  
Rentals ..... 5,064 62  
Record ..... 2 01  
\$15,914 49

Total Receipts ..... \$218,753 22



# CASH STATEMENT FOR FEBRUARY, 1911

## RECEIPTS

From Legacies .....	\$180,357 61
.. Individuals .....	1,583 79
.. Churches .....	1,871 78
.. Auxiliaries, as Gifts .....	437 92
.. Bible House—Rents .....	5,064 62
.. Income from Available Funds—Interest....	1,811 89
.. Sales by Foreign Agents .....	12,828 72
.. Sales of Bibles Donated .....	15 05
.. .. by Home Agencies .....	3,807 28
.. Depositories of Home Agencies .....	2,939 31
.. Manufacturing Department — Sales of .. Waste Material, etc .....	116 00
.. Salesroom—Cash Sales .....	1,703 60
.. Auxiliaries—For Books .....	1,933 58
.. The Trade .. ..	1,574 26
.. Trust Funds .....	1,753 10
.. BIBLE SOCIETY RECORD .....	2 01
.. Available Investment .....	949 00
	<b>\$218,753 22</b>

Cash Balance from January, 1911..... 26,364 22  
**\$245,117 44**

## DISBURSEMENTS

For Cash to Foreign Agents .....	\$13,230 80
.. Bills Exchange Paid .....	12,248 90
.. Home Agencies .....	9,322 86
.. BIBLE SOCIETY RECORD, Postage, etc.....	153 16
.. Library Expenses .....	41 84
.. Legacy Expenses .....	2 00
.. Bible House Expenses — Taxes, Repairs, Fuel, .. Insurance, etc .....	3,613 51
.. General Expenses—Salaries of Officers, Clerks, .. Traveling Expenses, Printing, etc.....	3,216 27
.. Manufacturing Department—Material, Wages, .. etc .....	13,598 30
.. Depository—Salaries, Boxes, Cartage, etc.....	876 39
.. Salesroom Expenses .....	189 00
.. Income Available .....	933 35
.. Beneficiaries—Annuities .....	96 50
.. Diffusion of Information—Pamphlets, Leaf- .. lets, Report, etc. ....	58 60
.. Machinery .....	1,692 00
	<b>\$59,273 48</b>

Cash Balance to March, 1911..... **\$185,843 96**  
**\$245,117 44**

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1611—1911

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